

CHRISTIAN HERALD.

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[No. 5.]

ON WALKING WITH GOD.

Among the many pleasures and advantages connected with reading the Holy Scriptures, we may reckon the pleasing introduction with which they favour us, to those, who, like ourselves, were once inhabitants of this world of sin and sorrow, but who, having fulfilled their course, may now be said, in a grand and peculiar sense, to "*inherit the promises*." The sacred page unfolds their trials and pleasures, their excellencies and defects, in a manner highly calculated to instruct and encourage our minds. Let us turn our attention to one of the ancient worthies, of whom we have a concise account in Gen. v. 21—24. We are informed, that "Enoch walked with God;" and, as "*whatsoever was written aforetime was written for our learning*," perhaps we shall not be unprofitably employed, if, in contemplating the subject of walking with God, we notice its cause, its rule, some of its difficulties, a few of its pleasures, and its final issue.

In turning our attention to the *cause* of walking with God, we must necessarily advert to the doctrine of a divine change, a new birth; a doctrine, which, however unpopular now, was plainly taught by our adorable Saviour. How forcible his language: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Now, in order to demonstrate, that, except a man be born again he cannot truly walk with God in this world, we need only consider, on the one hand, the state of man by nature, and, on the other, the state of mind which must be produced in order to such a walk as we are now considering. As to the state of man by nature, what say the Scriptures? They describe man as "walking according to the course of this world;" they inform us, "there is none that seeketh after God," that "the carnal mind is enmity against God," that "the natural man receiveth not the things of the Spirit of God, they are foolishness unto him;" in short, that he is "*alienated from the life of God*;" an expression calculated deeply to impress our minds.

But surely it will be admitted, that, in order to our walking with God, a very different state of mind must be produced. The tree must be made good, the enmity must be removed, the heart must be brought into subjection, and the individual must be disposed heartily to enquire, "Lord, what wilt thou have me to do?" But when does so great a change take place? The Scriptures inform us; viz. when the Lord is pleased to fulfil his own gracious pro-

mises: "A new heart, also, will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Again: "I will give them an heart to know me;" then, "they also that erred in spirit come to understanding, and they that murmured learn doctrine." When such blessings as these are bestowed, there will be a life devoted to God: such characters will desire, not only to live soberly and righteously, but **GODLY**—or, in other words, will be found "walking with God."

The rule. The renewed man, in aiming to glorify God, feels a real solicitude to ascertain "what is the will of God in Christ Jesus concerning him;" and, as he expects no revelation of this will but what is contained in the Scriptures, he endeavours, (as an apostle elegantly expresses himself,) to "take heed to them as unto a **LIGHT SHINING IN A DARK PLACE.**" His feet being turned to God's testimonies, his language is, "Thy word have I hid in my heart, that I may not sin against thee;" it is "a light to my feet;" "I esteem all thy precepts concerning all things to be right." "I delight in the law of God after the inner man." To the **LAW** and to the **TESTIMONY** he wishes to appeal, as to every branch of duty, and as to every thing which can, with propriety, be denominated practical religion; but ah! how deficient does he find himself when compared with such a rule.

Some of the difficulties. Surely enough has already been said to prove, that such a life—a life opposed to the course of this world; cannot be an idle, or an easy life. The man who walks with God feels difficulties to which others are strangers; in short, his difficulties are both external and internal. The world is his enemy—he is opposed sometimes by "the lust of the flesh," sometimes by "the lust of the eye," and sometimes by "the pride of life." Oppositions *direct* and *indirect*, continually impede his course; and, viewing their number and extent, he sometimes feels an anxious fear lest he should not hold on his way. But he has also an internal conflict:—whatever others may *find*, he is obliged to say, "*I find* then a law, that when I would do good, evil is present with me;" and, "while with the mind I myself serve the law of God, with the flesh (I serve) the law of sin." "I know that in my flesh dwelleth no good thing." He is at times so deeply sensible of the carnality, pride, and deceit of his heart,—the coldness of his affections towards spiritual objects,—his indisposition to the most spiritual duties, and a thousand other abominations, that he is obliged to say, with feeling, "Oh wretched man that I am, who shall deliver me from the body of this death?" These may serve as a specimen of the difficulties; but we will now consider,

A few of the *pleasures* of walking with God. And let us commence this view of the subject, by saying, that whatever may be its difficulties, the pleasures of such a walk have the pre-eminence:—"Wisdom's ways are ways of pleasantness; all her paths are

peace." The real Christian "dwells on high;" not, indeed, out of the reach of storms, but secure in the midst of them.

"Ill tidings never can surprise
His heart that fix'd on God relies:
Tho' waves and tempests roar around,
Safe, on the Rock, he sits and sees
The shipwreck of his enemies,
And all their hope and glory drown'd."

He has a capital pursuit, which raises him, in some measure, above the changes incident to the present life; for "his conversation is in heaven." Is he at one period too much indisposed to duty? at another, *in duty*, he finds the promises fulfilled; in waiting on God his strength is renewed; he goes "from strength to strength." He derives much enjoyment from the interest, the peculiar interest he is enabled to take in the cause of God in the world; he is no longer buried in his own concerns, nor can he live entirely to himself. His heart expands with love to God, and affection to his fellow-men: the spread of the gospel—the progress of truth—the triumphs of grace, touch his heart in the most exquisite manner, and cause the tear of gratitude to sparkle in his eye. "He fears the Lord, and his goodness." The prospects which the word of God opens to his view cannot fail to afford delight; he is looking for "a city which hath foundations, whose Builder and Maker is God;" he "declares plainly that he is seeking a country;" he knows, that, to be with Jesus, will be "far better" than to continue on earth, where all his services are imperfect, and where he dwells among a "people of unclean lips."

But what will be the *final issue*? We have taken different views of the same character. We have seen him, *by nature*, "the servant of sin;" but we have witnessed a change, we have beheld him, *by grace*, "become a servant to God;" and now, "the end," the final issue, the consummation awaits him—"EVERLASTING LIFE." But here we must pause. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." This we know, it is "to be with the Redeemer, where he now is, to behold his glory," "to serve him day and night in his temple;" and, in the most sublime and exalted sense of the terms, "to come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all, and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant." This is LIFE, and this life will be EVERLASTING.

Let us now retrace the steps we have taken, and let the writer and the reader inquire—How am I walking? Am I walking according to the course of this world, or am I walking with God? Am I desirous of the happiness of an acquaintance with him? Let me pray with the devout psalmist, "Remember me, O Lord, with the favour thou bearest to thy people, O visit me with thy mercies, and I will praise thee." Let us not forget that the increasing fidelity of the members of the church is the increasing glory of the church.

salvation." It is written, "Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you." "And the Spirit and the Bride say, come; and let him that heareth, say come; and let him that is athirst, come; and whosoever will, let him take the water of life freely." BIS. MAG.

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*Extracts from the Report of the 22d General Meeting of the
(London) Missionary Society—Concluded from p. 51.*

SEMINARY.

There are now in the Missionary Seminary at Gosport, sixteen students, who are pursuing, under the direction of our highly esteemed brother the Rev. Mr. Bogue, appropriate studies, preparatory to their entering upon the great work of preaching the gospel to the Heathen. They are well reported of by their tutor, as men truly devoted to God, and likely to become useful Missionaries.

We are concerned to state that, Mr. Stephens, a very promising young man, has been removed by death, during the last year; and the studies of another are at present suspended by illness.

It is with pleasure we state, that the labours of several of the students among the French prisoners, at the prisons and prison ships, were attended with a divine blessing.

There are also several young men to whom it is not intended to allow the usual term for education at Gosport, who are committed to the care of some worthy ministers in the country, that they may receive useful instruction to qualify them for the stations which they may probably occupy.

Amidst the occasions of congratulation which we have the pleasure this day to present to the Society, we are under the painful necessity of stating a circumstance deeply regretted by us all. We advert to the resignation of our highly valued Treasurer, Joseph Hardecastle, Esq. who, from the commencement of this institution, has, with no less advantage to the Society than honour to himself, fulfilled the duties of that important office. His intended removal from the metropolis, rendered desirable by the state of his health, has induced him to relinquish his responsible office, the duties of which he would no longer be able personally to superintend. This resignation the Directors have accepted with extreme reluctance; assured, however, that the cause itself will ever remain dear to his heart, and that to the last hour of his life he will continue one of its most attached friends and warmest supporters. The Society will therefore be called this day to the performance of a new duty, in the election of a successor in the office of Treasurer.

It would be ungrateful not to acknowledge, with the warmest affection, the increasing liberality of the members of this

Society, both in town and country. This will no doubt form one of the votes of this General Meeting. But it is merely justice to say that the Auxiliary Societies, both in town and country have, by their zeal and activity, greatly encouraged the Directors to proceed in their labours, and, without fear, to lengthen the cords and strengthen the stakes of this institution. To the generous exertions of our *Female Friends* we are peculiarly indebted, and we calculate with confidence on the continuance and increase of their most valuable assistance.

Every succeeding year will, we hope, present to you the gratifying fruits of your past labours, and the animating prospect of new scenes of action. The world is opening to our view, and inviting us to far more extended efforts. The Directors still look forward to the proposed mission to the Afghans, near Persia; the Monguls and Manjurs in Tartary; and to the interesting island of Madagascar. These missions will be commenced as soon as we are furnished with suitable instruments for the purpose.

These, respected brethren, are the outlines of our proceedings, the pleasing details of which, as they would occupy many hours, must appear in another form. But, from this general sketch, we trust it will be evident that the warmest wishes of the Society are, in some happy measure, attained. It is no longer a question of doubtful speculation whether it be practicable to propagate the gospel among the heathen,—whether suitable persons can be found to do the work of Evangelists—or whether it may please God now, as in ancient times, to prosper the efforts of his servants. The work is accomplished. Able and faithful Missionaries have been obtained; they have been sent forth to the ends of the earth; they have found an open door among the heathen, and their entrance among them has not been in vain. “The wilderness and the solitary place have been made glad; the desert has rejoiced and blossomed as the rose.” Christ is preached among the heathen; and therein we rejoice, yea, we will exceedingly rejoice. Many thousands of the pagan tribes have heard the joyful sound of the gospel; and many hundreds have found it to be the power of God to their salvation.

During the past year, our Seminary has received an addition of several promising students. Many more are candidates for the same honour. We have been enabled to strengthen our foreign stations by many additional labourers. New missions of great importance have been commenced; and to support the whole, our funds have been augmented by the growing liberality of the public, and especially by the zeal of our Auxiliary Associations. What need we more? What,

but the grateful heart, and the cheerful song? And what now remains, but to persevere with undiminished, or rather with redoubled ardour, in the pursuit of our glorious object—the propagation of the gospel—the conversion of the heathen—the glory of Christ.

MISSIONS IN INDIA.

Extract of a letter from the Rev. Dr. Carey to the Editor of the Baptist Missionary Magazine, containing interesting remarks on the American Baptist Mission in the Burman Empire, &c.

My dear Brother,

CALCUTTA, Oct. 7, 1815.

THE peace between England and America having now happily opened that intercourse between Christian friends which has so long been obstructed, I take this first opportunity of replying to your kind and interesting letter by Mr. Burr.

I sincerely wish that nothing may ever occur, to interrupt that free communication between the members of our Redeemer's kingdom which is at all times highly important, but in the present state of the world, more important than ever it was before.

The exertions now making by our American brethren, both in the forming of Bible societies and Missionary Societies I most sincerely rejoice in: And there can be no doubt but the numerous bodies of Christians engaged in this work will find, that "He that watereth shall be watered himself." Such is the nature of the gospel, that a fervent and persevering devotedness to the Redeemer's interest in the world, is constantly attended with the most important spiritual advantages to the individual; nay, the thing itself is one of the graces of the Holy Spirit, called forth to exercise itself upon the most important of all objects.

I fear that our forefathers, notwithstanding all their excellencies, were very deficient in their attempts to spread abroad the gospel. It is true some of them mention it as an important and desirable thing, and others have made solitary attempts to promote that best cause in certain places; but I am greatly mistaken, if the present zeal for extending the Redeemer's kingdom be not a new era in the Christian world. The "Angel is now flying in the midst of the mystical heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people."—Babylon is not yet fallen, but probably will not continue much longer; and some of them, now entering into life, may, and probably will see the kingdom of our Redeemer set up universally. I shall die on the borders of the land, without being permitted to enter it; but the spread of the Redeemer's cause will, I trust, be with me an eternal theme, in which I expect to unite with my dear brethren, Pearce, Sutcliffe, and Fuller, who are already in full possession of the fullness of joy at our Redeemer's right hand.

I rejoice that our American brethren have set their minds upon the Burman Empire, and the countries bordering thereon. I wish them to consider those countries as the *lot* which falls to them, of the vast regions of Asia. My son has withdrawn from the Mission. I trust he will still pursue the work of translating and publishing the word of God. The Burman Empire, including Arakan and Pegu, will, itself, require eight or ten Missionaries, who should be as much dispersed, at nearly equal distances, as circumstances will allow. Siam next claims your attention, to which you should add Malacca, and Cochin China.—This division will give to you, *as your lot*, the whole of the eastern peninsula, bounded every where by

the sea, except on the north, and north-west, on which sides lie Bengal, Tibet, or perhaps Tartary, (for we are ignorant which) and China. Arise and take possession of the land, and behold we are with you, and will help you, by our advice and influence to the utmost of our power.

Our Missions are now spread over a very large extent of country, and are, generally speaking, in a prosperous state: our brethren are as much in earnest in pursuing their work, as they ever were, and, perhaps, more so; and the translations are now become numerous. Our Missions are eight—viz. 1. Bengal, in which we have 10 stations. 2. Hindostan, in which there are 4 stations, and one constant itinerant preacher at present. 3. Oorissa, in which there is 1 station. 4. The Mahratta country, where there is also 1 station. 5. Surat, where we have only 1 station. 6. Ceylon, where brother Chater labours at the town, and in the neighbourhood of Columbo. 7. Java, in which island there are 2 stations occupied by our Mission; and 8. Amboyna, where there is 1 station.—The Burman Mission now properly belongs to our American brethren. Two of our brethren have lately removed to Calcutta. The Church there, and the wide, and very encouraging field for missionary exertion, required the constant labours of two brethren, at least; and the other avocations, which occupy the whole time of brother Marshman, brother Ward, and myself, make it utterly impossible for us to pay any thing like a proper attention to these important objects; on which account we have taken this step. Our brother (Yates) has also been lately associated with me in the work of translations; this has lately been much upon my mind, and considering the time necessary for acquiring a competent knowledge of these languages, and that I am now 54 years of age, I considered it to be highly important to take measures for providing a successor in this work, whose ideas should be, in some measure, engrafted upon my own, and who should live for the purpose of carrying to perfection what I have been so long employed to carry on thus far.

I trust we, and especially myself, shall have an interest in your prayers: and that the joint labours of the English and American Baptist Societies may be blessed to the promotion of our Redeemer's interest in the east, and of giving light to them who sit in darkness and the shadow of death.

I am, my dear Brother, very affectionately yours,

W. CAREY.

Dr. BALDWIN—Boston.

Arrival of the Missionaries at Ceylon.

By the arrival at Salem of the ship *Herald*, from Calcutta; information has been received from the brig *Dryad*, which sailed from Newburyport last October, with the American Missionaries on board. Two letters were received in Newburyport from the Supercargo, who informs that they arrived at Columbo in Ceylon, (not Calcutta, as stated in some newspapers,) on the 23d of March last, after a very pleasant voyage. Their labours of love among the ship's crew, in giving them religious instruction, were blessed—two of the crew, it is hoped, became through their instrumentality, the subjects of Divine Grace. The Missionaries met with a cordial reception from the Governor of Ceylon, who expressed his willingness that they should pursue their work in Columbo, or any other part of Ceylon. From the English and Baptist Missionaries at Ceylon, they received the most Christian attention. At one of their houses they were invited to reside, till they could be better accommodated. In a few days the dwelling-house belonging to the Rev. Mr. Norton, a Baptist Missionary, becoming vacant, they

established themselves in it, and the Supercargo had the pleasure of dining with them at their own table. The brethren and their wives were in perfect health. Mr. Warren, in the words of the writer, "is a new man," and Mrs. Poor is as well as any of the ladies. The Dryad, who is now, it is supposed, on her passage from Calcutta, is expected in a few weeks, with despatches from the Missionaries themselves.

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Extract of a letter from a gentleman at Chapel Hill, N. C. to the Editor of the Weekly Recorder, dated September 10th, 1816.

Certainly it must make the heart of every well-wisher to the prosperity of Zion leap for joy, to know that the glorious work of redemption is rapidly progressing—that God is watering many parts of his vineyard with the out-pourings of his holy Spirit—that the followers of Christ in every part of the world are uniting heart and hand in helping forward the ark of God—that infidelity no longer stalks abroad with an impudent effrontery, but as ashamed is hiding its face—that Missionaries are carrying the glad tidings of salvation to all parts of the world—that the nations of the earth are rapidly supplied with the bread of life, and dagon is falling before the ark of God. Must not every Christian rejoice to behold the reflecting rays of the millennial sun already begin to enlighten our horizon? And how can such information be so conveniently or so rapidly propagated as by the circulation of religious newspapers, conducted by men whose hearts are warmed with love to God, and to the souls of their fellow-creatures, and who earnestly long for that glorious period when there will be no need of teachers, saying, "Know the Lord; for all shall know him, from the least to the greatest."

On the 27th July, a Missionary Society was instituted at Raleigh, for the purpose of sending ministers to preach the Gospel in destitute parts within the bounds of the Synod of North Carolina. A considerable sum was then subscribed. The prospects of the Society are promising. More than 300 dollars have been subscribed in this village. Many of those who compose this Society are men of the first characters in the state. Several gentlemen of the law department are enrolled amongst its members. Its vice-president is one of the associate judges of the United States, but more honourably distinguished by being of that number who profess that this world is not their rest.

Although God has not been pleased to visit us with any remarkable revival of religion in this part of his vineyard, yet we have reason to praise him even for the day of small things. In many places there are marks of his gracious presence, and of his attending the ordinances of his appointment with his blessing. There is evidently an increased attention to the things of religion and the prosperity of the church. Many are praying for "the salvation of Israel to come out of Zion." But, alas! there are many amongst us, who regard none of these things—who are living without God

and without hope in the world—whose conduct evinces that they are aliens from the commonwealth of Israel, and strangers from the covenants of promise. Many are destitute of the means of grace, have none to break the bread of life among them, to tell them of the astonishing love of Jesus, or direct them to the crimson stream that issued from the Saviour's side, and cleanseth from all sin. There are many who rarely hear the "terror of the Lord," that "the wicked shall be turned into hell," or the invitation of the Gospel, "Ho! every one that thirsteth, come ye to the waters," &c. But we have reason to bless God, for any prospects that ministers will be sent to preach the Gospel in destitute parts of the state. The harvest truly is great, but the labourers are few. O that the Lord of the harvest would send forth many faithful labourers into his harvest.

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*Remarkable revival of religion at Sedgwick and Bluehill;
in the District of Maine; communicated in a letter to the
Rev. Lucius Bolles, of Salem.*

Rev. and dear Sir,

SEDGWICK, July 1, 1816.

I embrace the present favourable opportunity, to give you a brief sketch of the work of divine grace, which has appeared in this town and its vicinity, within a short time past. The state of religion continued among us to be much as it was when I wrote you last, till the latter part of February. Previously to this, however, the Lord visited some of the islands and towns, at the westward of us, in pouring out his Holy Spirit, and causing gracious revivals of religion to take place. The work has appeared, ever since, to be progressing towards the east.

The church in this town, and that in Bluehill, back of us from the sea shore, "*hearing*," as it were "*the sound of a going on the top of the mulberry trees*," listened themselves, and appointed meetings for fasting and prayer, as the sound drew near. Some time in the month of February, the pastor of the Baptist church in Nobleborough, came on a visit to Bluehill to see his son, who was in a decline, and has since died. Under his preaching the work soon became visible. Its progress was so rapid, that it soon extended into every part of the town. It was solemn and still; but remarkably powerful. Its subjects were children, youth, and the middle aged. We now beheld the multitude of thoughtless, giddy youth, who just before were engaged in the height of vanity, flocking to meetings every day. They seemed to hear, as for their lives, the precious word of God which was dispensed.

There was no very special appearance of this work among us, until the beginning of April. Its commencement and progress in this town have been similar to what has been mentioned above. It soon spread in every direction; East, West, North, and South, through every part of the town. It now prevails rapidly in most of the adjoining towns, all around us. Hence, we have a very pleasing prospect of a general reformation in this part of the country. Oh, dear brother, "*This is our God, we have waited for him, he has come and will save us.*"

Since May 2d,* there have been 121 baptized on a profession of faith, and added to the Baptist church in this town. In Bluehill, 98 have joined the Baptist church, and 28 the Congregational church in that town. The oldest Christians among us say, they never saw a work of grace equal to the present since these eastern regions have been inhabited. They have seen reformations equally powerful, but none before so extensive, and so

* Only two months:

free from corruption and confusion. I could fill many sheets in mentioning particular circumstances, which to us have been of a very interesting nature, but I must forbear.

Lord's day before last, Elder Amos Allen baptized his mother, aged 66. She has lived through all the reformations that have taken place in this town heretofore, and is now evidently a "new creature." On the same baptizing season, four of her grand children were baptized; one of whom was Elder Allen's son, who was also baptized by his father. O, it is enough to affect the most hardened infidel, to attend the prayer meetings of our youth and children, and behold the order they maintain! Their prayers and exhortations are short, but in general to the purpose, and very spiritual. The time is improved in these meetings by the male members; the females also meet by themselves for prayer, and other religious exercises. These meetings have been remarkably instrumental of awakening those who were going on the way to ruin. The work is still going on among us.

[M. B. M. M.]

OBITUARY NOTICE.

To the Editor of the Christian Herald.

DEAR SIR—Having attended the subject of the following memoir, in her last illness, I send you an account of her triumphant death, and should you deem it worthy a place in your excellent paper, you will confer a favour by inserting it.

I was called on Friday, the 20th of July last, to attend an aged lady, Mrs. Margaret Lundergreen, who had been for some time labouring under a severe complaint, which was rapidly hastening her to the house appointed for all living; and I can truly say, that I never before witnessed such an interesting death-bed scene. Death, that awful king of terrors to the ungodly wretch just awakening from his dream of folly and launching into eternity, was in her case entirely divested of its sting:—Yes, it was completely swallowed up in victory. The religion of the despised Nazarene, which for so many ages has encountered the derision and scorn of those who are wise in their own imaginations, now manifested its superiority over the fashionable philosophy of modern times, (which has attempted, but in vain, to soothe the evening of life,) and enabled her to rejoice in the prospect of that dissolution which was to usher her into the eternal world.

It was about eleven years since it pleased God first to direct her serious attention to the great concerns of her salvation, and taught her to live the life of a pilgrim and stranger here upon earth. She was awakened under the preaching of the late eminently pious Dr. Rogers, of this city, when he was discoursing upon the song of the aged Simeon, who, while clasping in his arms the Saviour of the world, cried out, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." After continuing a season in distress, the darkness which surrounded her was removed; the Son of righteousness arose with healing in his wings, and she was enabled to rejoice in the God of her salvation. Having begun, she continued to spend a pious life, until she was called to an inheritance among the saints in light, which took place on the 2d of August, 1816.

It pleased God in his wise providence, who best knows the welfare of his people, and who grants to them as many of this world's

goods as will subserve their everlasting interests, to place her in the humble walks of life, and make her, like her beloved master before her, dependant for her support upon the charity of others; and though she was severely tried, her faith enabled her to overcome all her difficulties, and rest contented with her situation. O that the people of God, when labouring under the deprivation and loss of the things of this world, would only reflect, that the enjoyment of their everlasting estate in Heaven is necessarily connected with their present situation of poverty, otherwise it would most assuredly be different. We cannot suppose that God would heap blessings with such liberal hands upon the poor miserable worldling, who never makes him one return of love and gratitude, and deprive his dear children (for whom he has given the greatest of gifts, even his well-beloved, bosom son, and in whom is all his delight,) of those things which are necessary for their comfort, while passing through the wilderness, unless their happiness in the world to come depended upon it. O comfortable reflection! May it ever be the desire of the saints of God, to throw themselves into the hands of that father who careth for them, and who, to act the part of a kind parent, must direct all things in such a manner as will best further their eternal interests.

During the last three months of Mrs. Lundergreen's life her health gradually declined, and though for a time she expressed many doubts and fears respecting her state, they seemed to be almost, if not entirely gone in the last moments thereof.

On the Saturday evening preceding her death, when she was spoken to respecting her weakness, and her apparent near approach to death—she replied,

"I feel this mud-wall cottage shake,
I long to see it fall,
That I may wing my way above
To Christ, who is my all."

On Sunday, after awakening from an unusually long slumber, she clasped her arms around the neck of her excellent friend Mrs. Munro, to whose charity she was indebted for many of her comforts, and exclaimed, "Where have I been. I have been with Jesus. I have been with Jesus, O my dear, I wish I could carry you to heaven with me," and then looking around the room, she said, "Has the Lord done such great things for me, to place me in this large room, to provide such nourishment and attendance for me, for such a poor unworthy worm of the dust as I am, and has been pleased to permit my friends to visit, converse, and pray with me, and to be surrounded with so many comforts, when my dear master had not where to lay his head! O bless the Lord my soul, and all within me bless his holy name."

During one of my visits in the evening, I asked her if she were willing to depart—"O yes, Doctor," said she, "I desire to depart to be with Christ, which is far better." She said "she would soon take her seat at the table in heaven, with Abraham, Isaac and Jacob, and sing the new song of Moses and the Lamb"—and

added, "Won't that be a glorious song." One of her aged friends being in the room, she called him, took him by the hand, and said, "We have seen many years together, my dear friend, and now prepare to meet thy God."

From Sunday until the moment she entered into rest, she continued almost uninterruptedly in a happy frame of mind, and would often repeat the following lines :

" Begone, unbelief, my Saviour is near,
And for my relief he will surely appear,
By prayer let me wrestle, and he will perform :
With Christ in the vessel, I smile at the storm."

On Tuesday morning an aged Christian friend visited her, and before he departed, he went to the bed-side, took her by the hand, and said, that to all appearance he would never meet her again in this world. She answered, "She hoped they would soon meet in heaven, as to all appearance he would not tarry long after her,"* and added, "O what a glorious meeting will that be!"

On Wednesday evening she asked a friend, if the frame of mind she was in could be a delusion, to which being answered in the negative, she exclaimed, "No, I know that my redeemer liveth," and then repeated the words

" His love in times past forbids me to think
He will leave me at last in trouble to sink,
Each sweet Ebenezer I have in review,
Confirms his good pleasure to bring me safe through."

On Thursday morning she attempted to repeat a part of a hymn of the pious Watts—"Come, dearest Lord, descend and dwell;" but she was so much exhausted, that it was impossible. She now wished to see no more company, "no person but Christ; he was all in all—the chiefest of ten thousands, and altogether lovely."

On Friday morning, as life now glimmered in the socket, she asked what o'clock it was, and on being told it was half past seven, she opened her eyes, looked around, and said, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." This was the last sentence she ever distinctly uttered. She fell asleep in Jesus, about eleven o'clock at night.

Should the eyes of any unhappy stranger to the religion of Jesus, be cast over the above narrative, may he be constrained to stop for a moment, and ask himself, if it be not worth living the life of a Christian to die such a death.

Believe me, dear sir, to be, &c.

JOHN SCUDDER.

KINGSTON SUNDAY SCHOOL, (in Ulster County, N. Y.)

CONSTITUTION.

Looking forward to the time when people of colour will be entitled to the rights of citizenship: but, in a more especial manner, taking into consideration the welfare of their immortal souls—The subscribers are deeply impressed with the importance of educating them—whether bond or free, and of whatever age or sex; and, in particular, of enabling them to read the

* Note---This was the case in a few weeks, when he also entered into rest.

Holy Scriptures, as the means, under the blessing of Providence, of their present comfort and eternal salvation.

Therefore, we, the subscribers, do hereby associate under the style of the "KINGSTON SABBATH SCHOOL SOCIETY."

Our object is, gratuitously to teach People of Colour to read the Bible.

All persons, of good moral character, on signing this constitution, become members.

Each member may be assessed to the amount of one dollar, annually, if the funds require it.

A member who contributes ten dollars in money, or in spelling-books, catechisms, testaments or bibles to that value, shall be a member for life; and not subject to annual assessment.

Our officers shall be a President, Vice-President, Treasurer and Secretary, to be chosen on the first Monday of June, annually, or at a special meeting, if necessary.

Our regular meetings shall be quarterly, on the first Mondays of June, September, December, and March.

The officers of the Society shall, in nature of a committee, be the acting board of this association. They shall have power to engage teachers, to collect and apply the funds, to call extra meetings of the Society, to correspond with similar societies, to superintend the schools, to distribute the school-books, to meet as often as they think proper, and generally to transact all the business of the institution: And at each quarterly meeting they shall report their proceedings to the Society for confirmation or advice.

The instruction intended by this Society, is to be furnished on Sabbaths—because it encourages cleanliness in dress; it prevents profanations of the Lord's day; it produces in the mind habitual respect for the Sabbath; it promotes attendance on divine worship, and it leads to the most desirable religious consequences.

Thirty-two gentlemen having signed the above, May 15, 1816, the following officers were elected:

Rev. John Gosman, *President*; Christopher Tappen, *Vice-President*; James Cockburn, *Treasurer*; Edward O'Neil, *Secretary*.

BY-LAWS.

1. The officers have power to make regulations for the school, subject to alteration by the Society.

2. People of Colour may be admitted and remain in school until they can read the Bible.

3. The officers or persons employed by them shall teach the school. Those instructors shall be preferred who teach without pecuniary compensation.

4. Teachers shall strictly enjoin personal cleanliness on the scholars.

5. School shall be opened and closed with some religious exercise.

6. Scholars may be classed: 1. Into those who are unacquainted with letters: 2. Those who spell words of two or more letters: 3. Those who spell words of two or more syllables: 4. Those who read short sentences: 5. Those who begin to read the New Testament: 6. Those who read the Bible.

7. Absentees from school shall account for their absence on the next Sabbath. If absent two or more successive Sabbaths, the teachers shall call upon them; and if sick, shall address them in a suitable manner; if well, but without excuse, they may be expelled.

8. Scholars guilty of lying, profane swearing, stealing, profanation of the Sabbath, disorderly conduct in the church or school, loss or abuse of school books, or other improper or immoral conduct, shall be liable to admonition or expulsion.

9. Every scholar having received the proposed instruction, on leaving the school in good standing, shall be presented with a Bible. The Bibles shall be purchased of the Kingston Female Bible Society.

10. A Committee of four members shall be chosen as the other officers are, and called the VISITING COMMITTEE: one of whom ought always to attend in school, to exhort the scholars and assist in religious exercises.

SCHOOL RULES.

1. Make a list of scholar's names, and note the tardy or absent.
2. Explain the rules applicable to them.
3. Write their names in their books, prefixing their master's name in the possessive case.
4. Note the school books and tracts given out, and to whom.
5. Note offences of which any are guilty, for consideration of punishment.
6. The sexes shall be taught in separate apartments.
7. School hours every Sunday from 8 to 10, morning, and from 5 to 7 afternoon.

These will form the basis of each quarterly report. The above school contains one hundred and fourteen scholars; and as it is a free-school, it is constantly enlarging. The above information has been given with some minuteness, under the hope of establishing similar schools in other parts of this country; where blacks are very numerous. The plan may also be adopted with suitable alterations for the education of poor white children or adults. Sunday schools have been in operation in many parts of the world for several years; and experience has proved them to be uniformly a great benefit to society, and a great blessing to individuals. Any information required for the organization of schools, may be obtained from the above officers. Gentlemen desirous of signing the constitution, will call on the Secretary.

REPORT.

THE Committee required to make the Quarterly Report, have the satisfaction of making known to the Society, a success in the objects of this association, very far beyond their most sanguine expectations. They well knew the determination of some members to persevere in the establishment of a Sabbath School. But they also knew of prejudices to be combated against educating slaves, lest it might, as has been asserted, give them the disposition and the knowledge to conduct a rebellion against the white people; lest it should infuse a spirit of insubordination, incompatible with their menial situation; and, lest it might introduce that levelling principle, which is destructive of the rank and relative duties of social life. We had other difficulties to contend with. It was a new undertaking, none of us having been conversant with the management of a Sabbath school. It may also be remarked, that it required a considerable share of self-denial in slaves, after the hard labours of the week, and the welcome return of a day of bodily rest, to forego that enjoyment, and walk several miles to school twice a day, when several of them, living at a distance from their wives, were accustomed to spend the Sunday in their company.—All these self-denials have been practised: all these prejudices have been subdued: and, in the management of the school, volunteer teachers, both young and old, have exhibited a readiness which we could not have anticipated. The utility of Sabbath Schools is not only admitted, but it is demonstrated. The streets used to be crowded with the idle, the noisy, and the profane. Now, all has a stillness becoming the Lord's day. Divine worship is better attended. Coloured people show a marked civility to the whites generally—from sentiments of gratitude, for their efforts in behalf of this once degraded portion of mankind. It is difficult to say which is the most remarkable—their eagerness to learn, or their promptness in receiving instruction. It seems as if the Father of Spirits imparts to the learners a teachable disposition, and to the teachers willing hearts. That education is the best mean of preventing crimes, is now an acknowledged truth. And that the religion of the Bible will make a bondsman a better servant, is a fact established on a foundation as solid as that divine fabric itself.* The number of

* The Georgetown Messenger says, that as far as his observation extends, (which probably will be the fact in all the southern states) a great progress in moral improvement has invariably followed the instruction afforded to negro slaves.

scholars, of both sexes, and all ages, is one hundred and eighty-two people of colour. This includes eighty-three taught in a separate school by the benevolent ladies of this village, as appears by the annexed report. Among this number, are learners above threescore years, whose foot may be said to stand on the grave, and who seem to feel the importance of being taught the resurrection and the life. The visiting committee have been indefatigable in expounding the scriptures to those who were ignorant of the first principles of morality. While one has planted, and another watered, may He who waters with the richest dews of heaven, give the increase. May the zeal of our associates continue unabated: may neighbouring towns imitate our example: and may our united labours promote the best interests of the Redeemer's Kingdom; and the good of the sons and daughters of Ethiopia.

September 2, 1816.

FEMALE SCHOOL.

The teachers of the Female part of the Sabbath School, congratulate the Society on the success of their benevolent institution; and rejoice with them that its present aspect affords ample room to hope that its result will be honourable to themselves, and unspeakably beneficial to the objects of their charity.—The female department, at present, consists of twenty-two teachers, and eighty-three scholars; and it is difficult to determine which exhibits the most intense application, the teachers or the learners. Cheerfulness and alacrity mark the features of all; the improvement of the pupils is visible generally; and, in many instances, remarkable. Some, who were utterly unacquainted with the use of the pen, can already form letters in large-hand tolerably well: and several, who began in the alphabet, are now in one or more syllables. Many, who knew nothing of Brown's catechism, have made considerable progress in committing it to memory: and a number are learning the Heidelberg Catechism, together with portions of scripture. The constant regard of the pupils to personal neatness; their decent behaviour during the school-hours; but, above all, their increasing thirst for religious instruction, is a source of heartfelt satisfaction to their teachers; and deemed a rich reward for their labours. They have seen, with emotions not to be described, the ready tear start from the eye, and roll down the cheek, when speaking to them of the *fullness* and *love* of the *Saviour*. Surely the blessing of many souls that were ready to perish for lack of knowledge will rest upon the Society; and will not all unite in the angelic song, "Glory to God in the highest; on earth peace, good will to man."

AFRICAN THEOLOGICAL SCHOOL.

At the late meeting of the *Synod of New-York and New-Jersey*, convened in this city, the subject of providing the means for qualifying young men of colour to become teachers and preachers of the Gospel to their brethren in the United States and elsewhere, having come before that body for their consideration, a committee (consisting of the Rev. Dr. Miller, Rev. Dr. Richards, Rev. Dr. Griffin, Rev. Mr. Finley, and Rev. Mr. Fisher) was appointed to consider the subject, who presented the following report, which was unanimously adopted: viz.

"The Synod will annually appoint by ballot a board of twelve directors, consisting of six ministers and six laymen, who shall be employed to fix the place for the school; to collect funds; to employ a teacher or teachers; to examine and admit scholars; to

visit the school ; to reprove, as circumstances may require ; and to superintend all the concerns of the establishment."

"The Board shall appoint their own officers (including a Treasurer,) and shall make their own by-laws, which, together with their minutes and a general report of their proceedings, they shall annually submit to Synod."

"Those who are admitted into the school must come well recommended, afford evidence of talents, discretion and piety ; and be able to read and write."

The following gentlemen were elected by Synod, Directors of the Institution for the present year : viz. Rev. Dr. James Richards, Rev. Dr. Edward D. Griffin, Rev. Dr. J. B. Romeyn, Rev. Robert Finley, Rev. John M'Dowell, Rev. Gardiner Spring ;—Hon. Aaron Ogden, Hon. Samuel Bayard, Joseph C. Hornblower, and Messrs. Zechariah Lewis, John E. Caldwell, and Rensselaer Havens.

In No. 24, 1st volume of Christian Herald, we mentioned by mistake the Stamford Bible Society, (Connecticut) as auxiliary to the American Bible Society. We should have said the *Fairfield County Bible Society*, in the same state.

The Westfield Bible Society (New-Jersey) was instituted 22d August last, auxiliary to the American Bible Society—Rev. Mr. Picton, President, Mr. Geo. Chilton, Secretary.

The young people of the town of Milton, (Con.) have constituted their pastor, the Rev. Sylvanus Haight, a member of the American Bible Society for life.

Noble example.—Major John Pinkerton has left to each of the two Religious Societies in Londonderry, not far from 8000 dollars, for the support of the Gospel ; and 12,000 dollars as a fund to the Academy, lately incorporated in that town, by the name of the Pinkerton Academy.

A liberal bequest.—The late Hon. Judge Ellis, of New-Hampshire, has bequeathed 5000 dollars to the Congregational Society in Clermont, for the support of the Gospel Ministry.

The youth in the town of Goshen (Con.) met on the first Wednesday of September last, for the purpose of forming themselves into a Society to aid in the education of heathen children.

Between fifty and sixty joined the Society on the day of its formation, and paid on the same day into the Treasury twenty-five dollars. Some have joined since. The members are generally between four and sixteen years of age.

This Society has it in view to support at least one heathen child in the family of the Missionaries at Bombay.

And it may be proper to state, that this Society is entirely exclusive of a Ladies' and Gentlemen's Society for the education of young men for the ministry ; a Foreign Mission Society, and a Ladies' Society for instructing and clothing the poor, which had previously been formed in the town.